

The Carnal

Mind

James M. Taylor, Evangelist.

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THE CARNAL MIND

BY

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"Hell;" "Doing His Will;" "Pictures on the Wall;" "Carnal Mind," etc.

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THE CARNAL MIND.

The human family is not today what it was when God put Adam and Eve in the Garden. Most every one will agree to this. But what causes the difference? It was a difference greater than that caused by transgression. There is a *something*; a state, condition, or principle of evil—a *something* affecting the spirit nature of man that objects to God, doesn't love the right, and Paul speaking of it says it is "enmity against God, is not subject to His law, neither indeed can be." While we may not be able to locate it exactly, yet, like a bad cold, we are very conscious of its presence. Its names are legion, both in the Bible and among the people. The word of God furnishes us with a good biographical sketch of this *something*, giving various names, all of them representative of some trait which is contrary to God.

One name is found in Romans 8:7, where God calls it Carnality, because it is strictly in favor of minding the flesh, going as the world desires, and goes. It loves to please the world, and have the smiles and good will of the world crowd. The things of the world are very palatable, and God says that something in man that loves the flesh

and minds the flesh "is enmity against God, is not subject to the law of God, neither indeed can be." He also says that the world is His enemy, and that whosoever will love the world is the enemy of God.

Another Bible name for it is "the works of the devil," in 1 John 3:8. "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the *works of the devil*." (It is here called the works of the devil because it is the direct work of the devil, and so far as man is concerned, it is the only direct work of the devil.)

Our transgressions cannot be spoken of as directly the devil's work but our work, treed to the devil, to be sure, for we go into transgression because of the work of the devil in our hearts. So this something, called here the works of the devil, is directly his work; has old split-foot's imprint on it; has the very smell of sulphur, the ways of hell.

When Jesus came he did not come for the purpose of forgiving sins, although this was included but his mission was to strike at the tap root of sin—to clean out the fountain, not the stream. Would we have expected less of him? His mission would have been a good and wonderful one had it been to forgive sins alone, but Oh, how much it would have lacked, had he not aimed at the cause, as well as the effect. Now he not only in-

vites us to forgiveness, but offers to remove that which caused us to go wrong.

By the use of these two passages of Scripture, 1 John 3:8 throws a great light on Romans 8:7. (When we learn that Jesus Christ is the avowed enemy of carnality, and that his mission on earth is to destroy it, we are not surprised to read "it is enmity with God, is not subject to his law, neither, indeed can be."

It is a very interesting study to watch the extraordinary manifestations of this evil nature within, the moment Jesus is spoken of as being able to cleanse the heart and destroy the remains of sin.

A third Bible name is "A root of bitterness." We find this in Hebrews 12:14, 15. "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In this scripture another name is given, showing another trait of the character of this trouble. (The mischief of it is brought out in the word *springing* up. Everything may be sailing well, and no thought of anything wrong. when lo, like a lion from his lair, or a watch dog from his hiding, suddenly it springs up in bitterness, and not only one, but many are defiled.) Here is found the secret to much family trouble, unhappy homes, sad hearts, church troubles, choir friction. Friendships are broken and hearts

wounded for life, all because the root of bitterness sprung up, and defilement was the result.

(A fourth name given by the Bible is "The sin which doth so easily beset us," or the cause of impatience. In Hebrews 12:1,) "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." In the South-land a colored brother read it "the sin which doth so easily upset us." (Here we learn that the real besetting sin is the same with all men, having different ways of manifesting itself. We also gather from this passage of scripture that to be a patient Christian we must have deliverance from this besetting sin; "lay it aside and run with patience.") Where is the patient mother who has never had this destroyed? Are they not rare, and so with the fathers? While (impatience is probably not so great a sin against society as some others, yet, so far as we are personally concerned it just as truly undermines our Christian experience. Murder is sin, and will sever the connection of the soul from God, and so will impatience, only it is more deceptive, for it is so easily excused.) God alone knows the burdens and heart-aches caused in homes by an impatient member of the family. A hasty word spoken that cuts like a dagger. How many parents cannot talk with their children on the subject of religion because they have so often been impatient in the

home that they have utterly ruined their influence for good. To the writer's mind the sin of impatience is one of the greatest, because it is so general, and no cry raised against it. The blame can be laid on nervousness, bad children, quick spoken, hasty, etc., but after all the seat of the trouble is this evil something that is affecting the entire human family.

(A fifth Bible name is "the old man"—"Knowing this, that our old man is crucified with him" etc., Romans 6:6. The reader will note here he is not speaking of the devil, for he is the "old boy," but this is the "old man." He was born in the garden 6,000 years ago, under the fruit tree, and is truly the old man. Not only is he called this because of his age, but he has the traits and disposition of many old men. You can't please him, he never sees the bright side of anything, he is all the while grumbling; if the weather is bad he complains about it, and if it is clear and pretty he whines, "Yes, but this is a weather breeder, it will rain before twenty-four hours." And just as some old men are so proud they can hardly live, so this "old man" nature is as proud as a peacock. (It feeds on pride; would rather have compliments as a preacher than souls; would rather have praise as a church member than a crown and shine as the stars through eternity.) It thinks more about the new bonnet or dress than about Jesus.

(A sixth Bible name is "The body of sin.")

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6.

Here it is called "the body of sin," and the scriptures declare that when it is destroyed we will be able not to serve sin; which is equivalent to saying that unless it is destroyed we will serve sin. It is called "the body of sin" because it is the root which sprouts sin in transgression. Like a potato full of eyes put in the ground is certain to send forth many sprouts, so is this body of sin. An evangelist has well said that it is like a black gum stump. You can cut down the tree but as long as the stump remains with its roots in the ground we will have trouble. The sprouts will spring up and though we cut them off, in a few days we have another crop, and this continues until the "body of sprouts" is destroyed. Our only hope of deliverance from the sprouts is to have the stump taken out. This body of sin will continue to send up sprouts of anger, pride, self-will, evil passion, coldness in prayer, worldliness, etc., etc., as long as it is in the soil of our souls—in our moral nature. Paul declares that when it is destroyed we will then not serve (commit) sin.)

(A seventh Bible name is "Another law.") "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans 7:23. It is called "another law" because, with every Christian there is a law to do good, to

serve God, and be led by the Spirit. This is the normal state, and what we all expect of ourselves, and of one another. Anything else is foreign; it is therefore called "another law." It is not the condition of a few depraved people who are not well-bred, or have inherited appetites, etc., but it is a law. It is not a temptation of the devil from without, which we should resist, and it will flee from us, but another law in our members waging an unrelenting war against the Spirit. It is so strong and binding that the writer to the Romans said (7:1) "For to will is present with me, but how to perform that which is good I find not." Who has not been troubled with making good resolutions and not being able to "perform." He says it is all due to the fact that another law is in our members, warring against the law of our mind, and bringing us into captivity.

An eighth Bible name is "My sin which is ever before me." "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold I was shapen in iniquity, and in sin did my mother conceive me." "I acknowledge my transgressions, and my sin is ever before me." In this passage we have this name given because of another trait by which it manifests itself. "Ever before me." He might have said, "It is before me all the time." "It has been before me all my life." (Here we have a peep into the past life of King David, and are enabled to understand some things about him we might otherwise have been in the dark about.)

As a young man David is looked upon as always having been a model character, and especially long-suffering and kind. But it was always a puzzle to the author why David cut off the skirt of Saul's robe in the cave, and then ran after him to confess it. Here we have this problem solved. (He says this sin in which he was conceived has been before him all the while, and although this is the first time it has come before the public, yet it has been before him all the time. Uriah was the first man he really killed, but this same sin was before him in the cave, when he came so near killing Saul.) And God only knows how many times he nearly went down along the line of lust. He calls it "the sin ever before me," and David was not willing to make another start without this being removed, as well as for his transgressions to be blotted out.

(A ninth Bible name is "Body of Death." We read in Romans 7:24, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Paul used a great many military expressions. It is said that among the Romans when a criminal was condemned to death he paid the penalty not on the electric chair, at the block or on the scaffold, but the body of a dead man was tied to the criminal face to face, mouth to mouth, arm to arm, etc., then the poor condemned man was turned loose to walk around with a body of death hanging to him. As decomposition set in it meant slow but sure death, unless he was re-

leased. After going through the seventh of Romans, commenting on that inward foe, warring against the Spirit, and bringing him into captivity, etc., declaring that he could "will," but that he was not able to perform, etc., he then said, "Who shall deliver me from the body of this death"? (Something clinging to his spiritual man which makes him cry out "Oh, wretched man that I am.")

It is here called "Body of death" because of another reason.—(For it to remain in the heart of the believer, especially after he learns he can be freed from it, means certain death to his spiritual life. Just as Isaac and Esau could not live in the same home, so carnality and the Spirit of God cannot live in the same temple, "whose temples ye are." Sinning and repenting will continue for a while, but finally it will be sinning without repenting. The Spirit will leave the heart, and spiritual death will be the sure result. It may be outbroken sin; it may be secret sin; it may be cold, dead formality, but it is certain to be death to spirituality.)

These Bible names are so numerous the reader will bear with us while we give a tenth one. "A bent to backsliding." We read in Hosea 11:7, "And my people are bent to backsliding from me." The author has often noticed, especially in the west where the winds are strong, a forest or orchard where every tree is bent in one direction. The wind had been so constantly from one point

that the trees were all leaning in the opposite direction from which it had blown. (A severe wind storm struck the human family in the Garden of Eden, it was blowing toward hell and the entire race was so affected by it that the Spirit nature of the whole family is "bent" from God toward sin. This being true it seems natural for even regenerated people to turn from God—backslide from Him. God did not create man thus, hence it has taken place since the creation. This evil nature is so persistent in going from God that he gives it this tenth name, indicating that trait, and calls it "A bent to backsliding.")

There are many other Bible names, such as "The sin of the world," "Unrighteousness," "Iniquity," "Evil Way," etc., etc.

Not only is the Bible abounding with a great variety of names, but men and women today are agreed that there is "a something" in them which is contrary to good, and does not belong there. Even those who do not read the Bible nor attend church seem to unconsciously concede that we are in possession of this that will not do right. They seem to feel that there is a real self, and then an extra, intruding self they have to deal with. When they make a good resolution, sign a pledge, or turn over a new leaf, they find this "extra" self always asserts its rights. This is so general that people who are ignorant of Bible names have substituted the name "self." When a person is imposed upon a little by another we hear him say by

way of warning, "Be careful now, don't carry that too far, I feel self getting up." "I don't want to say anything out of the way," or, "I don't want to hit you, but I warn you don't keep that up too long; I can stand as much as anybody, but there comes a time when patience ceases to be a virtue," etc.

We could still add a great many man-made names, all of which indicate some one of the many traits of that old enemy hidden away in our nature, and firing upon us from ambush.

Probably the next thought in order is, where did "this something" so liberally named, come from? How long have we been in possession of it? Is the difference between the human family today and that created in the Garden a difference of transgression alone, or, is there a difference in the moral nature, even when there is no transgression? Do we bring this evil something so generously named upon us by sinning, or has it another origin?

The reader as well as the writer can look through the past, and find manifestations of this evil nature almost as far back as we can remember, and it is not extravagant to say that with some their earliest recollections are manifestations of this carnal nature—a fit of anger, a conversation of this "old man." Evangelist Bud Robinson tells us the first thing he can remember is stealing, and that he tip-toed when he stole, and hid it from his mother. Then he says if you say

he took it after his people, he wants to know who they took it after? Our parents can go back farther than we, and declare that we had only been in the world a few weeks, or perhaps but a few days, when lo, they found we were a "chip of the old block." Father says, "It has the vim of its mother;" and in a few days mother says, "Well, husband, it surely has the gift of its father."

We can trace it back as far as we can remember. Our parents can trace it back as far as they have known us. Then the Bible comes along and helps us take another step back. When David prayed, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5) we are carried back to the union of spirit and body, and God declares that we were then in possession of this "body of death," that we came into this world with it. We find that Adam's sin in the garden did not only separate him and God, but that by it we were all given a "bent to backsliding." It is a result, not of our transgressions, but of Adam's and our transgressions, are a result of it. While it can be truly said of the babe that it is innocent, it cannot be said that it is pure.

Does regeneration destroy carnality? Since carnality dates back beyond regeneration, and even back of transgression, and is an avowed enemy of God, all that is good, it is proper that we should enquire of the Word and experience, "Does regeneration destroy the carnal mind? Only one passage of Scripture is necessary to answer

this absolutely—1 Cor. 3:1—"And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." They were brethren, not sinners. They were babes, hence had been born; were of God's family as truly as a grown child is of the family.

They were in Christ, and Paul declares in 2 Cor. 5:17, "If any man be in Christ he is a new creature; old things have passed away, behold, all things are become new." Hence they were "new creatures," "babes in Christ," but were carnal.

"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are we able, for ye are *not* carnal." 1 Cor. 2:2, 3. The great apostle then proceeds to give what he seems to consider conclusive proof that they are carnal, although "babes" and "brethren," in the third verse; "For whereas there is among you envying and strife and divisions (factions) are ye not carnal, and walk as men?" In the apostle's mind envying, strife and factions were sure proof of carnality, even if found among "babes in Christ," his "brethren."

Remembering that "God is the same yesterday, today and forever," that He is unchangeable, if we can find how he wrought two thousand years ago, we will know how he works today, and will work tomorrow.

We find that two thousand years ago at Corinth He did not destroy the carnal mind when He pardoned sins, for here were those who were un-

questionably God's children, and yet had every proof of carnality, and the apostle declares "they are yet carnal."

The writer would be surprised, and his faith in the word shaken, should he, after this plain statement of facts, find in the word of God a statement that when a man is born into the family of God, and his sins are forgiven, he at the same moment has the "old man of sin" destroyed in his heart. This would put the Bible against itself, and show that God is not the same yesterday, to-day and forever. But, we search the word in vain, both old and new Testaments, to find other than that God pardons, and after this we are yet carnal.

It will be noticed by the reader that all passages used in a previous chapter showing traits and names of this evil nature, are taken from letters addressed to Christians, or from the experience of Christians, and these could be multiplied many fold. Not only is it not taught in the Bible, but it is contrary to all Christian experience.

(To teach that being pardoned is having this carnal state in the heart destroyed is to call the entire church to the altar of prayer; for, where is the individual, however gracious may have been the experience of pardoning mercy, who has not in a few weeks, or months, found unbidden uprisings in the heart, contrary to the Spirit of God? It will not do to say they are backslidden, for they

are conscious of no wrong act, but are horrified at the discovery of "a something" present which was not hidden, and is not welcome, but what to do they know not. Are they Christians? We answer, they certainly are if God's word is true concerning the Corinthians.

We would declare again, that, in harmony with the word of God, we have the whole of Christian testimony that after our sins are pardoned and we become children of God, there remains that many-named enemy of God in our hearts undestroyed.

A REMEDY.

(We believe our reader will readily agree with us that a remedy is needed, in the face of the fact that we come into the world with this enemy of God in our hearts. Regeneration does not destroy it, and yet "The carnal mind is enmity with God, not subject to the law of God, neither indeed can be." How can we live New Testament lives, unless we are freed from this enemy of New Testament living?)

We are under command, "Be ye holy, for I am holy." "As he which has called you is holy, so be ye holy in all manner of conversation"; "He that committeth sin is of the devil"; "Whosoever is born of God doth not commit sin;" "As he was, so are we in this world." And these commands could be multiplied many, many times. If this is

required of Christian people in this life, which we cannot deny if we believe the Bible, we are forced to believe that God has offered a remedy for our condition. God cannot require of us a pure life, and at the same time leave us helplessly in possession of a foe that is not, and cannot be made subject to His law. The man who would destroy from our mind the possibility of being cleansed from indwelling sin in this life makes the Bible a book of absurdities, because he leaves us a Bible commanding a holy life, declaring that if we sin we are of the devil, and yet leaves us in possession of something the Book itself says will not do as God bids, and that it is not possible to make it subject to His law. To illustrate this we give the following incident related to the author by a missionary from the Indian Nation:

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“An Indian boy had been converted, and felt called to the ministry. Prepared for his life’s work, an educated, refined red man, he was given a certain mission station, which he filled satisfactorily for a time. But finally the red man’s love for the bow and arrow, the painted face, feathers and tomahawk rose high, and in the absence of Presiding Elder our educated Indian left his post and fled; put on as few clothes as possible, painted his face, secured his feathers and implements of war, and was gone, to hunt a happy hunting ground. About this time the Presiding Elder came around and found the pastor missing. Not finding any trace of him he started on his

journey, and while crossing a ravine he heard something slipping through the bushes on the bank. To his surprise the Indian pastor in full red man's hunting apparel, came through the bushes and called to him. The Presiding Elder wanted to know what this meant, and the reformed, educated, and possibly converted man said: "I know I have done very wrong, but it is born in me to be a hunter and love the forest, and I had to go!"

Not commenting on the moral nature of this act, we see a very significant picture. It is an Indian to love the hunting ground. He loves few clothes, painted face, feathers and tomahawk better than a broadcloth suit and refinement. It is part of him; not to find this is not to find an Indian. To get rid of the love of it seems to destroy the man himself. The application is readily seen: We come into this world with a nature that loves to carry weapons, paint the face and wear a feather against God's rule over us. The only way to get rid of it is its destruction. This tomahawk nature that rebels against God can no more be educated, refined, or converted into something else than education and refinement would cause the Indian to turn from his game in the forest. The whole trouble is that this evil nature will persist in painting its face, and will go off with a feather in its cap and a tomahawk in its hand at the moment least expected.

We heard a pastor in a Southern city give this

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incident: His parents owned an old fashioned wooden clock that stood on the floor about six feet high. Every cold snap the old clock would freeze up, and every time it froze up his mother would heat a smoothing iron and hold before the face of the clock to thaw it out. This she had continued until the face was so blistered and peeled off one could scarcely tell the time. One day while the mother was thawing out the clock a little fellow in the family stood with hands in pockets watching the strange proceeding. Then all at once with a smile of victory on his face he said, "Mother, I know what is the matter with that clock." "Well, what is it, son?" "It needs new insides," he replied. The writer has so often seen professed Christians thawed out in every religious awakening, and frozen up again almost immediately, until we have thought with the boy, truly it is not an outward "thawing" they need, but an inward work of carnality destroyed in the heart. There is absolutely no hope as long as it is in the heart, and we had as well hunt the remedy if we expect to stand for God.

This "up and down life," in and out, off and on, good awhile and bad awhile, wholly unauthorized by the Bible, and condemned by the gentle Spirit, has brought serious reflection to the minds of those who live thus. People have found that truly there is in them a principle that "is not subject to the law of God." They have cried, prayed, sung and wept, but all in vain, and so they decide

with Paul, "Neither can it be subject to the law of God." This discovery, made by honest-hearted people who love God and have battled against inbred sin, but often defeated, is causing serious results in the church all over the land.

The ministry has utterly failed to inform them that there is deliverance "through Jesus Christ our Lord," and on the contrary many pulpits in the land inform the anxious, hungry, discouraged soul that they cannot be delivered, but must fight it out as long as they live. If the ministry has not correctly informed them they are forced to the one conclusion, viz., "I must sin as long as I live in this mortal body." This is the only way out of it. If I can never be delivered from carnality, experience has verified the statement, and God's word corroborates it, that *I will not be able to do* as God's law says to do.

We need not be surprised that this doctrine of the devil is flooding the land in every direction, and there is absolutely no hope of anything only for it to spread, unless the pulpits of this country lift up a Savior who is able to "deliver from this body of death."

We cannot be honest and be too severe on those who fall into this dangerous doctrine; they have a right to believe it unless we show their discouraged souls that the thing they cannot subdue and make behave itself, can be destroyed and cast out for all time.

The acceptance of this doctrine that we must

sin as long as we live is sure spiritual death, and if continued in will finally damn the soul. It gives license to commit sin, and yet remain God's child; sin is of such a nature that it is impossible to commit, and not grow therein. Just as an opiate affects the body, so sin affects the soul. A morphine fiend would find it impossible to take the same dose to-day, when beginning the habit, that he could take in one year from that time. And the same rule will work the other way: the first dose will be as nothing, and have absolutely no effect if taken one year hence. So with sin; it deadens the spiritual sensibilities, but the love, appetite or craving for it grows, so that each succeeding act demands a heavier dose.

The writer looks back with great sorrow upon the time when his soul was crying for deliverance, and he went to a noble, saved young man in the Y. M. C. A. Putting our case before him, with streaming eyes, we asked for help. "Oh," said the young man, who had been plucked, like the writer, from the mire of sin, "I have talked with my pastor about the very same thing in my experience, and he says we can never be delivered, that we must fight it out, and the war will last as long as we live." After sad experiences the author did find deliverance, blessed be God, but our old friend, who had a far brighter experience to begin with, and was taught that God did not offer him deliverance from his inward enemy, finally went down.

We are fully convinced that the only hope for the backslider—the one who has habitually broken with God—is the destruction of this heart enemy. A common expression to-day is, “Oh, I have tried it so often before and can’t hold out, there’s no use trying.” What is the reader going to say to such an one? Tell him to “try it again?” Why, he has already done that: it sounds like mockery to tell him that old story. Thank God, there is something in the Divine purchase on Calvary that beats “trying.”

When the writer was just a lad we heard a great southern temperance lecturer say that though he was delivered from the drink habit that had demonized him, and God had saved him, yet he declared that should he touch the point of a cambric needle in alcohol and put it to his tongue, he would forego anything to get drunk, and would go down with delerium tremens before he could stop. Then he cried out, “Fellow citizens, please give me your ballot to help get this curse out of my way.” We learned months afterward that he had fallen, and was fighting snakes and demons when death called for him. He should have had the votes of the people against liquor; this he could not get, but thank God there was one thing in his reach if he had only known it, that would have taken from him that which bred the bad appetite, and with this destroyed he could have walked a street lined with saloons and shouted with perfect deliverance.

After making the statement in a sermon one night in Columbus, Ohio, that the only hope of the backslider was to have the carnal nature taken out, that multitudes of them were not only discouraged, but ashamed to make another start because they felt sure they would be laughed at, a young man took me by the hand, and with emotion said: "You spoke my experience to-night. I have tried so often, and always failed, I am ashamed to try any more." Thank God, we had more than "try again" to offer him.

Well do we remember how we tried so often to live for God and always failed until we became a by-word, in the town where we lived, and in every revival people would expect us to make "a profession." More nights than one we sobbed to sleep, wanting to be good, but finding the war going on inside. Finally we decided never to try again, but hoped that God in His goodness would give us a few hours on our dying bed to make preparation to meet Him; if not, we expected to spend eternity in hell, all because we found it impossible to live regeneration while carnality remained within.

Oh, how we look back and thank God for the day we learned from those we supposed to be "cranks" that this evil nature could be destroyed. It is certainly proper to ask right here: "What are we to do about carnality? What provision has God in the atonement made for this enemy to the law of God and holiness?" It might also

be said in this connection that of the few things the different schools of theology do agree upon, the point under consideration is one, viz.: We are through the fall of our parents, Adam and Eve, all in possession of a sin nature, and this must be destroyed before we get to heaven. All do not agree upon the time of this destruction, or the nature of it. But in keeping with the first part of this booklet we must insist that for God to be consistent with other commands and requirements He must have provided for the destruction of the carnal mind in this life, in order that we may be able to live according to the teachings of the Book.

It is not a question of a better life, but how to live the regenerate life. St. John, "Whosoever is born of God doth not commit sin." This life is high enough and good enough for any, if it is just lived, but the need of the church to-day is something to enable regenerated people to live their regeneration, for they find it simply impossible to live the life God marks out for a converted person. They find that when they would do good evil is present with them, and the good they would they do not, and the evil they would not, that they do.

We believe that the honest, earnest reader, with an unprejudiced mind, who has followed us through these pages will agree that the Bible and Christian experience both go to prove the necessity of another work of God's grace after we have

had our sins pardoned, if we are to live a New Testament life.

Perhaps the very best remedy that has been offered for this trouble, outside of eradication, is suppression; that is to say, that after we are regenerated we are going to be troubled with "the remains of sin" and the way out of the trouble is to suppress, or keep it down. While this is beautiful, and will be of much value to the Christian, yet the Bible refutes the whole thing. Some godly people teach that this is not only a way to deal with the old man, but the only way; that it cannot be cast out, and our only hope is to keep it down; that as we develop our spiritual graces this evil nature will weaken until finally we will have the perfect mastery over it. They quote as proof, Paul, where he was keeping his body under, lest, after he had preached to others, he himself should become a castaway. That this has absolutely no reference to the carnal mind, but refers to the bodily appetites, passions, etc., and to this alone, we refer the reader to our little book "Knotty Points, or Truth Explained." Two things, either of which are sufficient proof against the theory of suppression are: First, *It is not suppressed*. Ask the advocate of this theory if he or she has succeeded in suppressing it so completely that it is suppressed. "Oh," they tell us, "I have far better control over myself than I used to have; I don't get mad near so often, and am not so easily worried." etc. The trouble with this ar-

gument is, that every time the carnal mind does arise is sure proof it is not suppressed. Another trouble is, that no one can tell when it is going to come out from its bondage of suppression, and this always happens at a time when we do not want it to manifest itself.

Second: The Bible says "The carnal mind is not subject to the law of God, neither indeed can be." It seems all argument would cease when God speaks in such plain language. But, even if this evil principle could be subdued, still we are left with something covered up in our hearts, coiled up down here, unable to manifest itself, which is "enmity against God." More than that, the heart is "desperately wicked, and deceitful above all things," Jeremiah 17:9. What child of God wants to go through this world, even if it were possible, with an enemy of God browbeaten and subdued in his heart, wriggling and squirming under his strong will power, and whispering, "I am here, and still an enemy of God. Give me a chance and I will get up and shake myself."

Another way offered for dealing with the carnal mind is that of destruction. It should be a strong argument in favor of this last theory that the only thing offered in all Christendom as a real deliverance is that of sanctification. If carnality cannot be destroyed, then we are forced to admit that God only intended we should have purity of life as an ideal to strive for, but never to attain.

This we cannot admit, and believe the Bible to be a serious book, for a serious people to seriously consider. In it we learn, "He that committeth sin is of the devil;" "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him;" "As he is, so are we in this world;" "Whosoever is born of God doth not commit sin." These and many, many more passages are true statements of facts, or they are false. If they are true, we must find some way whereby we may live holy lives in this world. The word of God is very clear in its statements that we do not, will not, and cannot live a holy life and at the same time be in possession of this evil nature. This being true, we are forced to the conclusion that God has provided deliverance. He cannot hold us responsible for doing that which it is impossible for us to keep from doing.

It is a great delight to some people to say they are living in the seventh chapter of Romans; that when they would do good evil is present with them; the good they would they do not, and the evil they would not, that they do. To will is present with them, but how to perform that which is good they know not. "Oh, wretched man that I am," they say. But lo, the very next expression brings light and deliverance. "Who shall deliver me from the body of this death?" Listen, "I thank God through Jesus Christ our Lord." Thank God for what? It is too clear for any one to mistake; for *deliverance* from the body of this death.

He was delivered, and he got it through Jesus Christ. If St. Paul was delivered, God can deliver the reader and the author in the same way, through Jesus Christ.

The Bible declares in I John 1:7-9, "The blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This certainly includes carnality, unless we can prove that it is not sin or unrighteousness.

Romans 6:6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Glory to God, as Bro. Bud Robinson would say, we find shouting ground right here. Our only hope of not serving sin, is to have the body of sin destroyed.

The only thing mentioned in the Bible as a remedy for this trouble is destruction. The only people on earth who claim deliverance from this foe of God and man are those who say it was destroyed, cast out, or that they were cleansed from it. The only way offered by any people that carries with it the testimony of work done is sanctification. Those who profess this experience say that when God sanctified them, i. e., cleansed them, this unclean enemy of holiness was destroyed, and now they are enabled to live holy lives. We must either consent to the teaching of certain people who declare it impossible to live in this

world without sinning, or consent to the teaching of the Bible, that the old man may be crucified in order that the body of sin be destroyed, so we need not serve sin.

King David recognized this fact when he was in a fallen state, trying to get back to God. His prayer in the 51st Psalm is wonderful along this line. "Have mercy upon me, Oh, God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions." Then he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "I acknowledge my transgressions, and my sin is ever before me." True, some have hurriedly decided that the sin ever before him was "his awful sin committed." But which one? He killed Uriah and committed other sins. But David settles the matter in the fifth verse when he says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And now he says, I acknowledge my transgressions, but this sin in which I was conceived, and which has been before me to lead me astray all my life, I want to be washed thoroughly from it. As though he had said, "All the while I have been trying to live right, and have had a good life before the people I have had trouble with this sin in which I was conceived." This is the first time it had ever gotten David clear down, but he and God knew how many times he had nearly gone down. Now we understand how he came to cut off a part of Saul's robe

the day he slipped into the cave where David was hiding. This time he has killed Uriah, and sinned with his wife.

David knew that to start again in the old way was to fail, so he begs God for forgiveness, and also to have carnality cleansed away, so that as a backslider he could get on his feet without the downward pull of the carnal mind to wreck him again.

In a meeting we held in our earlier ministry we saw this illustrated with another man, only in a different way. Before going to the place we were told that G—— B—— would not take hold of sanctification, "For," said the party, "he is as good as any of our holiness people." After the second sermon, when the altar call was made, G—— B—— was found there, a most earnest seeker after holiness, and in a little while was able to claim a bright experience. On our way home after the service he told the writer this strange story: "This meeting just came in time for me." "Why, what do you mean, Bro. B.——," I said. "I mean just what I say; that this meeting just did get here in time to save me." Then he went on to say that while his outward life had been so good that people thought he had perfect peace, yet in his breast had waged an unrelenting war for so long, and at times it became so fierce that he would almost reach the point of surrender, but he did hear of the cleansing power of the blood in time to save him.

Thanks be to God, we may be free from this enemy of our souls; and thanks be to God for the privilege of telling it to others who are having this awful war against their heart enemy.



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